

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, SEPT. 3, 1914

NEW SERIES, VOL. XVI, NO. 36

KINGDOM BRIEFS

Clarke Memorial College was the first to open up—September second.

W. E. Farr and Pastor McKey were greatly blessed in the meeting at Liberty.

Rev. W. E. Lee, of Como, assisted Pastor Moulder in a good meeting last week at Trenton, Smith county.

Rev. B. Simmons assisted Pastor Gilmore in a meeting last week at New Salem, Hinds county. There were two received by baptism and three by letter.

Many who have been helped by the devotional books of F. B. Myer will welcome the series which he has begun, "Through the Bible Day by Day."

We thank those who in response to statements have sent in the renewals of their subscriptions. We also thank those who are going to do it right away.

One of the "great American dailies" announced that August 14th would be "book day," that is, the day on which all borrowed books should be returned. Some will wish that pencils be included.

The Religious Herald, of Virginia, says it is receiving some "please discontinue" on account of its strong advocacy of prohibition. This is a case of suffering for righteousness sake. "Happy are ye—"

The New Education Board of the Northern Baptist Convention elected for its secretary Dr. Jno. S. Lyons, for fourteen years pastor of Second church, Holyoke, Mass. He declines the post and takes secular work.

The hundredth anniversary of the writing "The Star Spangled Banner," is September 14th. The schools are asked to sing the song. The day will be celebrated in Baltimore where Francis Scott Key wrote the famous anthem. Get yourselves in tune.

David Livingstone: "I shall place no value on anything I possess except in its relation to the kingdom of God. It shall be given or kept as, by giving it or keeping it, I shall best promote the glory of him to whom I owe all my hopes for time and eternity."

Dr. Folk, of the Baptist and Reflector, kindly corrects our quotation from him as to the Tennessee Baptists' increase in benevolent contributions. He said 1,200 per cent, not 200 per cent in the last twenty-five years. We are happy to make the correction. All honor to our brethren of Tennessee and to Dr. Folk who has had such a glorious part in it.

Dr. H. W. Provence goes from Clinton, Miss., to Greenville, S. C., to accept the chair of English in Furman University. This is the place of his birth and a pleasant field of service. Furman is one of our best known Baptist schools and will find in Dr. Provence a worthy accession to its working force. We wish for him abundant joy and usefulness.

The way those who are doing the fighting in Europe look at war may be seen from the paragraph quoted from M. H. Wolfe in the Baptist Standard: "I was in London when the war broke out, having gone there for a conference with my Continental agents. Our men from Germany, France and Italy were all there. When the afternoon papers announced the war had been declared the people completely lost their heads. Our men were at dinner together and in the conversation the Frenchmen said they were subject to war duty and the Germans replied that they were subject to war duty also. The French said to the Germans, 'Tomorrow we will be called out to kill each other, and to kill each other for what?' The German said, 'For nothing! all about nothing.' They knew no more about the trouble between Servia and Austria than we know in America. And these men, as good friends as the world ever saw, were called out to kill each other about nothing. It is a crime beyond measure and a tragedy unmatched in the history of the world."

Dr. A. J. Holt, now of Florida, says when he was part owner in the Texas Baptist and Herald they lost \$30,000; and in one year and a half as editor of the Baptist Oklahoman he lost \$4,000. He believes that half a million dollars are due in the South on unpaid subscriptions. The Baptist and Reflector has lost three or four thousand a year for twenty-five years. The paper business among Baptists must be a gold mine from all that has been sunk in it.

It is a healthy sign when among the questions asked by a pastor concerning the spiritual life of his people is included the one, "Do you take The Baptist Record?" This is on the card distributed by Pastor Vipperman among the members of the First church, Columbus. It looks well when a new man comes into the State to see him take hold of all the denominational work as Brother Vipperman is doing.

Dr. H. P. Hurt has resigned the Bellevue church in Memphis, after a pastorate of twelve years. Brother Hunt went from Kosciusko, Miss., to take charge of this church at its organization. They now have a membership of 500. His resignation is on account of ill health. We hope he may soon be at work again in his usual strength.

The Northern Baptists are now called on to answer the query as to whether they wish to unite with the Southern Baptists in a theological seminary in Mexico or with other denominations in a similar project. The choice is before them. This is the way Missionary J. S. Cheavens represents it in the Baptist Standard.

Several associations meet on the same date and, of course it will be impossible for the editor to attend them all. Let some brother feel at liberty to speak for The Baptist Record and take subscriptions.

There were one hundred additions to the First church, Jonesboro, Ark., where Evangelist T. T. Martin helped in a meeting.

Many Baptist papers have joined in the preaching of the pope's funeral.

The church at Richton is in the midst of their meeting, Dr. Borum, of Jackson, preaching.

President Huerta left Mexico to get away from a fight but when he got to Europa things were hotter than in Mexico.

J. R. McCardle assisted Pastor A. A. Bryant in a meeting at Smyrna church, near Seminary. There were thirty additions—twenty-three by baptism.

In a meeting at McCall's Creek, Lincoln county, nine were received by baptism and two by letter. Pastor Barnhill was assisted by M. J. Derrick.

The State Convention Board now expects every one of its missionaries to report how many Baptist Records are taken on his field and how many subscriptions he has taken.

Pastor M. E. Dodd, of Shreveport, is assisting Brother M. C. Vick in a meeting at Yazoo City. Because he could not arrive at the beginning, the editor preached Sunday night.

W. A. Hancock helped Pastor Palmertree this year for the second time in a meeting at Bethesda church in Jefferson county. There were ten received for baptism and two by letter.

Sunday School Field Worker J. E. Byrd asks that special attention be given to the Rally Day programs and State Mission posters which have been sent to every Baptist Sunday School Superintendent in Mississippi. If your Sunday School has not received these write to him at Mount Olive.

At a meeting of the executive committee of the Convention Board last week a tent was purchased for holding evangelistic meetings over the State. It will probably be used first in Jackson for holding four meetings in different parts of the city in the early fall.

Many have observed the tendency of preachers to put the chief stress in their early ministry on evangelism, and in their mature years on the development of the spiritual life and activity of the saints, by instruction and training. Mr. Moody was one of the greatest evangelists of any age but in his later years his strength was given more to the development of Christians than in preaching to the lost. Many pastors find themselves giving their attention to the church members as the years go by. They are better fitted for this when they are themselves mature, and in this way they multiply their own usefulness. In this regard they are not different from their Lord and may justify their course by His example. The first half of his ministry is opened by the statement, "From that time began Jesus to preach and to say, Repent ye, for the kingdom of heaven is at hand."—Matt. 4:17. The second half of His ministry opens with "From that time began Jesus to show unto His disciples how He must go to Jerusalem and suffer."—Matt. 16:21.

MISSION SECTION

MISSION NOTES.

Missionary W. P. Crocker, of China, tells of the remarkable work of the Hiai Su Bible school, where men are being trained to be evangelists. The Bible in the Chinese language is taught, as well as other helpful things. The place belongs to the Chinese, and is under the control of the board of trustees appointed by the Mandarin Association.

The First church, Shreveport, La., has selected the following missionaries to support by monthly contributions: Thomas Spight, Argentina; Mrs. Leonard, China; S. L. Ginsburg, Brazil; Frank Marrs, Mexico. If all of our churches would take similar steps, the Foreign Mission Board's debts would disappear.

One hundred and twenty-eight British student volunteers who were led to give their lives to foreign missionary service through the work of the student volunteer movement, went to the foreign field last year.

Eleven churches now have missions in Alaska, the two leading denominations being the Presbyterians, with thirty-one mission stations, and the Protestant Episcopal, with twenty stations.

ANOTHER CHANGE IN CHINA.

Missionary Carey Newton writes: Conditions have vastly changed in China and Hwanghien within a year. The new republic was solemnly named by Christian forces and was openly favorable to Christianity. The present government, which is republican only in name, has no Christian in its services whom I know. It is Confucian in principle and idolatrous in practice. But it is decidedly the best government China has ever known.

The public schools are anti-Christian, and we cannot educate our students in them.

The republican idea never took hold of more than a fifth of the people, if we take eye-cutting as evidence. Of the tenth who sacrificed their lives, many are growing them again. The temples are being repaired with great expenditure in this section. For the first time in the memory of man, the Hwanghien city walls are being rebuilt in the broken-down places.

How does this affect our work? There is not a mass movement toward us, as there was a year or two ago. Those who come are Christians, and the average of social standing is better than we have known. Our schools have all the students they can accommodate and they pay tuition. But we must have more schools than formerly.

LATE NEWS FROM MEXICO.

Missionary Frank Marrs writes:

I have just received a letter from one of our church members at Guaymas (a letter sent by courier, or rather by one of our young lady Mexican teachers, who came out ten days ago with several hundred women and children—a special privilege being granted them by the Federal general). In the letter I am told something of the awful conditions existing there at present. Our Bible woman, Sister Morales, is trying to carry on some kind of a service at times. She is in the college building, looking after the schools and our furniture and things as best she can. Food is very scarce and extremely high, and there is much suffering. The same condition, or worse, has been at Mazatlan, where the Federals still hold out against the Constitutionalist siege. I fear our Brother Elias Ruiz and family at Mazatlan have suffered for actual necessities of life. Have just had a letter from a San Diego, Cal., banker, stating that he had sent by wireless, through the U. S. war vessel some money to them, which I hope will reach them, as they have not had any money since April. The same is true at Tepic, but I hope to get something to the brother there this week. We have two other brethren at Zacatecas—one there in the city and the other near there. I fear they have been in great danger in the recent awful battles there by Villa and his forces.

A REVIVAL IN BAHIA.

Missionary E. A. Jackson, of the Southern Foreign Mission Board, writes: "Our Brazilian Foreign Mission Board closed the year without debt and with about \$200 in the treasury. To the general work and the Porto Tabernacle in Portugal the contributions amounted to \$3,400. There were 130 baptisms reported. We have now twenty-three churches and a membership of about 1,000 in Chili and Portugal. We are hoping that the convention will authorize us to plan the work for the current year on the basis of \$5,000.

The churches on this field are giving indication of the beginning of a revival. About fifty baptisms have been reported by the workers for this year and there are a great many enquirers. On my return from the convention I hope to visit several fields. I am thankful to say that my health has improved and that all the family are well. The women of the South have sent many requests for Mrs. Jackson to attend the convention in the interest of the woman's work, but she could not attend without the help requested. We ever comfort ourselves with the assurance that the Lord doeth all things well. With the aid of the office helper and the

multigraph she is getting aroused all over the field. She hopes to report many new societies organized and at work by the end of the year.

METHODS AND RESULTS AT SOOCHOW.

As perhaps you know, we have a quarterly evangelists' conference composed of the evangelist of both the Shanghai and Soochow fields. It met for three days early in June in Soochow. The attendance was good. Dr. Bryan is our chairman this year. We have also recently organized a conference of the evangelist in our Soochow field. There are sixteen of us, and we meet about the end of each month for one or two days. Bible study is also the leading feature of this meeting. We have to arrange some plan for paying their salaries monthly, and we think this offers a good opportunity for us to come together in this profitable way. We studied the first chapter of Second Peter at our last meeting, and hope to continue the study of that book at succeeding meetings. It was decided not to convene this month. While there has been some trouble connected with the Tsin Yang work and it has seemed to go on slowly, three were baptized during last quarter. Brother McMillan was with me the last Sunday in June at this point. And although the weather was hot, he seemed greatly to enjoy the experience, and it was surely a great joy to me to have him. About eight miles from Tsin Yang at Siao Gi, in connection with the self-supporting work there, I baptized twelve persons. It seems to be a very healthy growth. They are twenty-eight strong now, and talk of organizing into a church soon.

At Woosih one was baptized. Now that they have secured the leader of their own selection, Mr. Sz, who has done faithful work there, will join us in our work in Soochow. It was good to see the encouraging gathering that met their evangelist there last Sunday, and the enthusiasm with which they spoke of raising their promised quota of his salary and the rent.

We also have great reason to be thankful to see how the Changzeh church and their leader are moving under the new plan.

The preaching and teaching have also been kept up here at our home chapel about as usual.

T. C. BRITTON.

REVIVAL IN CHEFOO.

Beginning on May 20th, for ten weeks we had a truly great revival. It began in the heart of the missionaries. We wanted it very much; we talked about it and prayed for it. We drew nearer to God and to one another.

The first week Mr. Britton conducted a Bible study class for Christians on the afternoons, and the second week this class was conducted by our Chinese pastor. This service was well attended throughout. The people caught the spirit of their leader and were helped, and came up to the night meetings ready to help the unconverted.

The night meetings for every one were so

largely attended that we were surprised. The people came; they listened; God's Spirit moved upon their hearts, and many of them staid to late meetings for enquirers. Twenty-three have been baptized since the meeting closed. A large class of those interested are being instructed and those who come into the light will ask for baptism later. We in Soochow have decided that the day of miracles is not past.

Miss Lanneau sails for America tomorrow. Miss Spainhour is left alone with a growing work—enough for three women. Before this reaches you, we trust that the woman that we have been expecting to come to Soochow, has been appointed and will come to us in the fall.

NANNIE B. McDANIEL.

HOME MISSIONS AT ASSOCIATIONS.

The season for the annual meetings of our associations is now upon us, and surely there is no subject more deserving of earnest and intelligent consideration in these meetings than the salvation of the home land. Let the Home Board representative in each association see to it that this great cause gets a good hearing. Those appointed to prepare the home mission report should get from the office in Atlanta, Ga., the Annual, which contains in brief form the figures and facts of the work for 1914-15. The publicity department of the board will gladly furnish free of cost any quantity of tracts and leaflets, covering all phases of the work, for distribution. These annual meetings furnish the very best opportunity for enlarging the circulation of *The Home Field*. Information begets interest.

Let me urge that, in associations where the Home Board representative has moved away, or is no longer acting in that capacity, some good man, one who knows and loves the cause, be selected, and his name sent to me, so that the list of associational vice-presidents may be kept complete and correct.

The convention at Nashville authorized the board to go forward, and at the annual July meeting of the board, the work was laid out on a larger basis than ever before, aggregating the sum of \$460,734.55. Of this amount Mississippi is asked to raise \$31,000, the same as last year. We fell short of our appropriation last year nearly \$4,000. Let's see to it that we raise this year's apportionment plus the deficit of last year. This should be an easy task for the mighty host of Mississippi Baptists. Surely, no church that claims to be missionary can afford to leave, in its letter to the association, a blank in the home mission column.

While all Europe is a seething caldron of war and carnage, let us redouble our efforts to make our own land in fact what it is in name—a Christian nation.

C. C. PUGH.

Home Board Vice-President for Mississippi.

Hazlehurst, Miss.

REPLIES TO DR. HACKETT'S REQUEST.

Wayne Sutton.

Dear Brother Hackett:—I rejoice to know that you are growing old gracefully. I am sure it was the good spirit that prompted you to request all preachers over 70 years to write *The Record* how long they had been preaching, and about their present work. I am 71 years, seven months and seventeen days old this day; ordained to the full work of the ministry twenty-six years ago.

I have had full time work all these twenty-six years, and expect to have until the good Lord calls me home. I am now pastor of Briar Hill, my home church, where I was reared, and have been since it was organized twenty-six years ago. This is a splendid church.

Brother W. S. Allen, the efficient pastor of Steen's Creek church, resigned and I was unanimously called for the second time to the pastorate of this church for half time. Steen's Creek is not only the leading church, but one of the best in our county. Macedonia church, Simpson county, where I have been pastor for several years, gives me a life time call at the close of our annual meetings this year. The deacons asked the entire congregation to stand and endorse the call. I love these Macedonia folks and they love me and you know love covers a multitude of faults.

It was in my 70th year that I was invited to hold a meeting in a city church—the Turner Memorial Baptist church, Fort Worth, Texas. I preached twice a day for two weeks to the largest congregation that ever sat before me. Thirty-six added to the church and a unanimous invitation to come back next year.

I must say that what little success I have had in the ministry is due mainly to my beloved brother, Dr. R. A. Venable, who in our Bible schools was so patient and sympathetic in teaching us country preachers the Bible more perfectly. He is the country pastor's friend.

Florence, Miss.

W. P. Dorrill.

I was born December 2, 1837, baptized September, 1852, liberated by Mars Hill church in Winston county, to exercise my gift in December, 1858, and was ordained by the same church to the work of the ministry, December, 1865.

Dossville, Miss.

L. R. Burress.

I was born October 26, 1842, in Anderson, S. C. Brought to Mississippi, January, 1853, converted in 1854, ordained to the ministry in 1867, chosen as pastor of home church, to-wit, Mt. Olive, Geeville, Prentiss county, Miss., serving thirty-seven years, removed to Texas, 1905; to Jonesboro, Ark., January 1, 1914. I am now in my seventy-second year; pastor of Second Baptist church of Jonesboro, Ark. "The mistakes of my

life have been many," but "He who promised is faithful." Jonesboro, Ark.

W. M. Henderson.

I am an old man and minister, and by request will give you the date of my birth: born September 18, 1837. Have been a minister fifty-two years. Have not, been preaching for the last three years on account of my mental faculties.

Kossuth, Miss.

O. D. Bowen.

I was born in Nannafalia, Ala., September 22, 1843; ordained to the ministry in Shubuta, Miss., July, 1871. Have been engaged in the work of the ministry exclusively for forty-two years without a break. Am actively engaged in the work of the ministry today. My time is all filled. God has been abundantly gracious.

Gulfport, Miss.

J. D. Rice.

I am or will be seventy-one years old on September 24th, prox. Have been in the ministry about forty-one years, thirty-three years of that time one of God's peculiarly prepared people. The above caption tells the rest for a while.

Cascilla, Miss.

JUDSON CENTENNIAL.

To the secretaries of the associations:

It is extremely important that a prominent place and adequate period be given on the programs of the association to the Judson centennial. This is the closing year and nothing has been done in Mississippi. Our people should understand fully the undertaking and be ready for the secretaries when they enter the State this fall.

JAS. B. LEAVELL,

Chairman State Committee Judson Centennial.

THREE THINGS.

(1) Please report your Sunday School, giving name of superintendent and his address to your association. Please see that the clerk gets this report in the minutes.

(2) We are doing what we can to get a Baptist Sunday School Convention organized in each association. Will you take up this matter at your association and have a committee appointed to arrange program and designate a place to hold your first convention if you have not already organized such a convention?

Many associations or counties have Sunday School conventions already.

(3) Each church should maintain a teachers' training class. We ought to get this work before our churches in the report on Sunday Schools.

Please see that these three things are done at your associations.

Yours,

J. E. BYRD.

Mount Olive, Miss.

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as second-class matter.

When your time is out, if you do not wish paper con-
tinued, drop us a card. If you expect that all arrears
will be paid before order is stopped.
Obituary notices, unless direct, or in the form of
resolutions of the board, and marriage notices of 25
words, inserted free; all other notices will cost one
cent per word, which must accompany the notice.

EDITORIAL.

Permit a few suggestions to those who make and those who discuss the reports at the associations on the subject of Christian denominational literature. First, it ought to be a matter of conscience with every one of us to procure and distribute literature that will make Christians, build up Christian character and produce Christian joy and work. Conscience should control our reading because reading controls our thinking and our lives more than any other force. Conscience ought to compel us to read, and to read the right kind of literature. It is not enough to read for pleasure or recreation or even for instruction, but for the good it does and enables us to do for others.

Reading is not simply a matter of conscience, it is a necessity. The mind gets as hungry as the body and must have nourishment, or it shrivels. People of other faiths and of no faith are pushing their books and papers into the faces of our people. Our chief protection is in putting our own literature, of which there is a rich abundance, into their hands. There ought to be a committee on religious literature in every church of people who are alive to the need of it and will work to secure good books and to increase the circulation of The Baptist Record and mission periodicals. The Baptist Record is the organ of the Baptist State Convention and represents all the denominational work and thought of our people. There is no other way in which we may keep in touch with one another and the work. It is necessary to the healthy development of the individual Christian and the church. The co-operation of all our forces depends upon its circulation and so it becomes in the highest sense the duty of the church to promote it. One cannot be an intelligent Baptist without it and cannot do his best work or his best self.

The Baptist Record is published in the interest of the denomination. Its stock was subscribed by men and women who were willing to sacrifice for the work and have never received a cent of dividends on it. It has grown rapidly in circulation in the last two and one-half years and has now the

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largest circulation in all its history. Its usefulness and its life depend on the growth in circulation and the prompt payment of all obligations by subscribers. In connection with the paper a bookstore has been opened recently with the purpose of supplying the State and nearby states with proper literature. Its business already extends from the Atlantic seaboard to Arizona.

The question of consolidating the boards of the Southern Baptist Convention is too big a matter to be settled offhand and a year was taken for its consideration.

It also involves too many points to be compassed in one newspaper article. Each man must contribute his quota toward the solution of the problem. It is good to see a rather better spirit prevailing in this discussion than was promised soon after the convention. Brethren must adhere to the real issue and all must recognize that Baptists have a right, and are sure to exercise it, to speak their minds on matters of denominational polity. It is their duty to be brotherly and courteous; and then brethren directly connected with the boards and those interested in them are not to be specially sensitive when suggestions of change are made. It is very difficult for some people to distinguish between personal criticism and an expression of opposition to their views. A large part of our troubles came from the failure to discriminate between a criticism of one's opinions and an attack on his person.

One point must be cleared up a little. Is consolidation identical with centralization? Centralization is the putting into the hands of a few men power that belongs to the many and making them independent of those whom they should represent. They cease to be responsible to anybody or to represent anybody, but assume functions which properly belong to the whole body of people. Now it is not simply a question of having confidence in the boards, whether they will arrogate to themselves powers that do not belong to them. They are annually appointed and receive instructions from the convention. A consolidated board would have no authority that either of those now constitute has. It is not a question as to the enlargement of their authority. The number of matters brought to the attention of each is practically the same; and the kind of subjects belonging to their administration is practically identical. Education, evangelism, enlistment, publishing houses, church building and general equipment, administration work, all these matters are common to the home and foreign boards. A consolidated board would have no greater variety of subjects for consideration than the separate boards have and so no more authority. The only point to be considered is the increase of geographical territory. Can one board look after the whole territory? Geographical lines are a mere convenience. They are uncertain and subject to change. For example Southern Baptists count work

in Cuba as home missions though it is a foreign country. Mexico is closer to us, but is a field belonging to the foreign mission board. Other home mission societies take in Mexico. So that these lines are merely arbitrary. If we have one board for foreign missions and another for home missions, why not on the same principle have a separate board for work in China, another for work in Brazil, another for Africa. If having separate boards will prevent centralization why not have a multiplicity of them? There may be a difference between centralization and consolidation. Even concentration might not spell centralization. The Baptists of the South are feeling their way toward the light and toward efficiency in giving the light to all who sit in darkness.

The word *anathema* means accursed and has acquired almost a technical meaning.

That is to say it expresses the final judgment of God against whom sentence is brought for a sin or condition for which there is henceforth no hope. It means that all the influences of His grace are withdrawn and the sinner is left a victim prey to the working and the results of his own wrong doing. The evil forces henceforth are in the ascendancy and may produce their fruits unhindered.

But who is subject to this awful curse and irreparable doom? In First Corinthians, the sixteenth chapter and the twenty-second verse, Paul says, "If any man love not the Lord Jesus Christ, let him be anathema." This is not the expression of a petulant and impatient spirit. It is not the disappointment of partisanship or personal friendship like that of James and John who would call down the fire from heaven on the inhospitable Samaritans. Jesus Himself has no sympathy with that kind of personal resentment, but rebukes it. It is the deliberate and judicial sentence against one for whom no other sentence is possible. It is not even a prayer that it may be so. It is the recognition and pronouncement of the just judgment of God; the withdrawal of all holy and helpful influences from one who does not love Jesus and on whom grace can never more have any effect. It is withdrawn because it is useless.

There is good and sufficient reason for the curse to be pronounced upon this special class of men—those that *love not the Lord*. This more than anything else determines the real condition and attitude of the mind and heart. What attracts us shows what we are. What we like shows what we are like. There is no surer sign of moral perversion and complete degeneracy than to be repelled by the character and claims of Jesus, or even to fail to be drawn to Him. One must be dead indeed to all that is highest, purest and holiest not to find in Him the fairest among ten thousand, the one altogether lovely. In Him dwells all the fullness of the godhead bodily. Holy angels are filled with joy and song at the vision of His face. Redeemed men are rapturous with praise at the mention of His grace and mercy. Even devils

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tremble and flee before Him. Only sinful men are unmoved by awe or love at His coming. It betrays a nature so far astray from righteousness and so at enmity with holiness as to justify the eternal condemnation of God. It is not enough to be negative; there is no place to be neutral. If one *love* not the Lord there is no help for him. If the heart does not answer with gratitude, if our spirits are not drawn to Him, if there is not joy in fellowship with Him and in the contemplation of Him, it is the sign of fatal moral corruption and hopeless degeneracy. If our hearts answer not at the cross of Christ, if we are unmoved by this exhibition of His love to us, then there is nothing more can be done. There is profound reasonableness in the saying of our Lord, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the great and first commandment. Without this all the others are worthless. With this obedience to all the others is possible. This is the fulfilling of the law. Not to do this is to bring one under the condemnation of all its judgments.

It is time to quit singing, "Do I Love the Lord or no; Am I His or Am I Not?" and learn the song, "My Jesus, I Love Thee, I Know Thou Art Mine."

"And another horse came forth a red horse, and to him that sat thereon it was given to take away peace from

THE RED HORSE. the earth, and that they should slay one another; and there

was given unto him a great sword." This is a time of easy prophecy and many prophets. But it hardly requires a prophet to see that today this Scripture is being fulfilled. Dr. Carroll in his new commentary on Revelation shows that this represents the divisions made among people when the gospel is preached, and cites the words of Jesus, "I came not to bring peace, but a sword," and the instance of the opposition to Paul and Silas when the sorcerer at Philippi was converted, which resulted in their being violently persecuted. All this is true but the red horse has a further and wider application than to local and personal disturbances. They become so widespread, far-reaching and profound in their effects as to shake all the institutions of men. There is nothing that more fitly describes these conditions than the words of the prophet, "Yet once more will I make to tremble not the earth only but also the heaven." Notice that this going forth of the red horse is at the opening of the second seal. The first was that of the gospel of Christ and the Christ of the gospel represented by the white horse and him who sat thereon. This is the conquering Son of God going forth to subdue the world by the word of truth, which is the sending forth of His messengers and the sounding forth of His message. There follow, as one result of this, the disturbances that agitate men's minds, break up their homes, their business, their social customs and institutions and their governments. These may be economic struggles, political

strife class and caste contentions and disintegration. These and such as these provoke and precipitate war and bloodshed and remake the world upon the ruins of old institutions and states.

They are not only the consequences and concomitants of the leavening influence of the gospel but they are the conditions of its progress.

The principles of the gospel have never been to seek or to desire war, but they have often made war inevitable. It is the stubborn and selfish resistance of the human will and personal or class interests opposing the progress of men whom the gospel had renewed that made war necessary. It is the bursting of old bottles to make room for the new wine which the souls of men had tasted in the gospel. In some sense every war is a religious war, and it is probable that every war has eventually opened the way to freedom, truth and light. This is not to commend those who waged them, for many of them were but little better than murderers. But there has been a divine purpose behind them and a fulfillment of that purpose in their issue.

The wars in Europe that followed the opening of the Reformation made way for the truth. The wars of the eighteenth century gave a sense of individual worth and freedom to man. The civil war in our own country opened the way of freedom to millions not only of blacks, but whites who were slaves of custom and caste. The war with Spain introduced the gospel to multitudes that sat in darkness. The wars in China have shaken the mental and spiritual shackles from myriads. The booming of cannon has awakened the world from the night of ignorance to the dawning of a new day for the toilers without hope. It is a terrible price to pay but there seems no other way for the wiping out the old and building up the new in a world soaked in sin.

The Old Testament often refers to war or anticipates it as the judgment of God upon willful and persistent transgression and ungodliness. Men must pay the price of sin and folly. He is looking for a visitation like this when the prophet says, "Prepare to meet thy God." Again he says, "I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." Jesus saw the coming of war when He said, "O Jerusalem, Jerusalem, how oft would I have gathered you together as a hen gathereth her chickens under her wings. But ye would not. Now is your house left unto you desolate." He grieved to see it coming and desired to prevent it, but they made it inevitable. There are some compensations in prospect even for this awful war in Europe. Causeless and criminal as it seems, God is by it preparing the way for fuller revelation of His power and His grace. It is the removing of the things that are shaken that those things which are not shaken may remain.

It is possible to preserve perfect neutrality and good will to all parties in the European conflict and yet see **NEBUCHADNEZZAR RETURNED.** some serious and grievous faults in those who are responsible for it. The most conspicuous figure in this troubled area and the one who is generally held responsible for the war is Emperor William of Germany. The Germans are among the most stalwart and aggressive nations of the world. They have made the nation honored the world over. They have proven themselves foremost in many fields of endeavor and capable of great constructive statesmanship. Left to themselves they would never have precipitated or even permitted this awful carnage. But the will of the emperor has plunged them and nearly all of Europe in a murderous conflict which is alleviated by no just cause or high moral purpose. There does not appear any reason for it but personal pride and overmastering ambition. The Kaiser is a splendid and forceful personality. One may admire his strong character while condemning the pride that is its accompaniment and master. He is another Nebuchadnezzar who after spending years and energy and genius in building up a great empire now walks amid the splendors of his own creation and says, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?"

It is too soon to tell what will be the issue of the upheaval in Europe, but if pride goeth before destruction and a haughty spirit before a fall, surely this modern Nebuchadnezzar will have forage among cattle and eat straw like an ox. That he is intensely religious does not mitigate the offensiveness of his vanity but rather accentuates it, since he styles himself emperor by divine right and believes himself the agent if not the partner of the Almighty. He may, like Cyrus, be the rod of the hand of Jehovah, to be thrown away like a frayed switch when it has served its purpose.

His offense is perhaps not worse than that of many smaller men, but more evident because of his high place. It is ludicrous to see the strut and swagger of small men that you meet on the street almost any day. There are some preachers that a four-inch, half-ounce cigar will so unbalance their heads that they have to throw them away back out of plumb to keep them from toppling off. There are some lawyers that a magistrate's court case will send up in the air like a balloon. There are some financial adventurers that an automobile affects like a Chinese opium pipe, making them forget their former estate and friends, and dream of impossible luxuries. All such are only hastening the day when they shall learn by hard experience that man is as the flower of the grass whose flower withers and the grace of the fashion of it perishes.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

State mission day in the Sunday Schools, September 27.

Keep your fears for yourself, but share your courage with others.

Let us have a collectively Baptist Sunday School program in Mississippi looking after and taking care of our own forces.

The Baptists of Mississippi are spending this year in denominational Sunday School work \$3,500. We have two men in the field, Brother Byrd and Brother Holcomb, for all of their time. The Sunday Schools should take care of this work on State mission day.

Some ministers fail because they treat the work as a profession and not as a passion; because they approach people by the head and not by the heart; by argument instead of appeal; because there is no evangelistic note in their preaching; because they have no note of authority—they are afraid; because of the lack of the spirit of prayer; but there can be no greater life-work than that of the ministry and there are no truer men than the faithful ones who have given themselves to this calling.

STATE MISSION DAY IN THE SUNDAY SCHOOL.

It has been found profitable by our Sunday Schools to observe rally or home coming day during the fall. The summer vacations generally break up the working force as well as the attendance, and after the warm weather is over the school needs a special occasion for rallying the membership together for the fall and winter campaign. This idea can be carried out both in the country and the city, for both alike need the "round up" that such a day will secure.

For this occasion the Sunday School Board has provided a very attractive program. This program is published in the September Teacher, which should be in the hands of all the teachers in all the Sunday Schools in Mississippi by the first of September. Brother Byrd, our Sunday School field man, is sending out to every Sunday School in the State a package of these programs. He is also sending out literature which gives information concerning the work Baptists are doing in Mississippi. If any school desires more of these programs let them order at once so that additional copies can be secured.

What we want is for every Sunday School to make this a special day putting on if possible the program prepared. We ought to teach the whole school on that occasion a great lesson in State missions. We want also to make special effort to get a good offering to State missions on that day. Our

Sunday Schools did gloriously for home and foreign missions on mission day last May. Our State work surely should be as close to our hearts as the work away from home. Let us then give State missions the same kind of emphasis that we gave home and foreign missions. We are looking to our Sunday Schools to do great things on this day and shall be greatly disappointed if we do not receive at least enough money to take care of our Sunday School work.

SOME THINGS TO CONSIDER IN THE ASSOCIATIONS.

We should strive this year to make our associations effective and efficient in a progressive way. We should face toward the future and start every denominational energy that we can direct toward an aggressive and comprehensive denominational program looking to the conquest of this State for the Baptists. To do the work that we ought to do as a denomination we must have an efficient organization. This organization finds its root in the district association, which is the most important general body we have among Baptists. We ought, therefore, to do some real constructive work in our associations this year. I would suggest the following things for our consideration:

1. The appointment of a mission committee for the association, composed of the representatives of the State, home and foreign boards, the laymen's work and four or five pastors. This committee to study seriously the mission situation in the bounds of the association, make recommendations to the Convention Board of new fields that should be entered, and suggest to the churches ways and means in raising mission money as well as the amount each church ought to give to each mission cause. This committee to be an annual committee whose chairman ought to be the State mission representative in the association.

2. The appointment of a strong executive committee whose business it shall be to pass upon all requests coming up to the Convention Board for help, and who should also have in charge and provide for fifth Sunday meetings, church-to-church campaigns, and mission rallies of the associational workers.

3. The mission committee should be instructed to study carefully the question of grouping churches, the formation of pastorates, and the location and erection of pastors' homes in the country districts. As Baptist people we must take care of the country churches, and the only way to do this is to build pastors' homes in the country and group churches into pastorates.

4. There should be in every association a workers' conference where the workers in that association could come together and study the best methods for doing the Mas-

ter's work. This matter should be referred to the executive committee and the time and place of the first meeting should be arranged. As workers we must get closer together. The kingdom of Jesus is one. There is a best way, and we need to study to know that best way.

5. There should be a progressive consideration of the Sunday School work in the State. The time has come for a denominational program, and our associations should put themselves on record as favoring such a program. Every association should have a Sunday School convention and should elect delegates to the State Sunday School Convention which meets at Durant next spring. This is tremendously important.

6. There should be a strenuous effort made to get a report from every church and as large an attendance as possible. We cannot help but view with alarm the decreasing interest the churches are taking in the associational meeting. Our denominational organization cannot decay at its root without danger of collapse. It should be the business of the clerk, and he should be so instructed, to publish in the county papers time and place of the associational meeting, to send out letters to all the churches, and in every way possible try to work up interest in and secure a large attendance to the associational meeting.

These suggestions may seem trivial, but a great Baptist principle is involved. Just in the proportion that the local association ceases to be operative as a denominational organization will the organization above become the ruling and dominant factors. This is heading toward ecclesiasticism against which Baptists must always set their faces like flint. Our democratic form of church government requires that we distribute responsibility among all our people. To do this we must have a local leadership in every association, reaching out into every local church.

THE CONVENTION BOARD AND TITHING.

Report has come from two different sources that it is being told in certain sections that the Convention Board will not employ any one who does not agree to tithe. It is difficult to understand just why such a report should receive currency. The board has always left the matter of selecting pastors absolutely with the churches, refusing to interfere in the least. Not only so, but the question of tithing has never at any time come up for discussion, nor would it be allowed, since the board is not in any sense an ecclesiastical body charged with the fixing of the faith of the Baptists of the State. If any one will take the minutes of the last Baptist State Convention and read the list of the members of the Convention Board, if he knows these brethren personally, he will be assured that there is no danger of ecclesiasticism. There is absolutely no foundation in fact for the report that all employees of the board are required to tithe.

J. BENJ. LAWRENCE, Cor. Sec'y.
Jackson, Miss.

TO THE ALUMNI OF MISSISSIPPI COLLEGE.

At a meeting of the Alumni Association held in the upper chapel on May 26th, 1914, President Provine announced that he had been promised a gift of five hundred dollars by Banker Meacham, class '95, as a start or foundation for a student loan fund. This money is to be loaned to boys and young men who without some help could not attend college. After some discussions and an explanation by Prof. C. C. Longest, of the State University of just how such a fund is handled and the benefit derived therefrom, a subscription was taken amounting to \$942, which with the \$500 previously pledged makes a total of \$1,442.

President Whittington was authorized to appoint a committee of three to collect and administer the fund. He appointed E. L. Bailey, class '92; D. M. Nelson, '07; and M. Latimer, '07, as chairman. I believe every man present at the meeting in May made a subscription to this fund, but the number was less than forty. The committee believes that many others of the alumni and former students of the college and friends of struggling boys would be glad to contribute to this fund.

Many of the subscriptions are to be paid in several installments so that the fund at our disposal this session will be small, unless many others give to it. We are getting numerous applications for help. The money will be loaned at a fixed rate of interest on endorsed paper, most likely—details have not been worked out yet—so that the fund will remain intact, principal and interest constituting a permanent endowment to help and bless generation after generation of worthy, though needy young men. The money will be used as wisely and judiciously as we know how. The books are always open for contributions and we hope that many will be moved to add to it.

M. LATIMER,
Chairman of the Committee.
Clinton, Miss.

WANTED—THREE HUNDRED DOLLARS IN CASH BY SEPTEMBER 15.

At Clinton Miss., is located the Baptist interest in intellectual culture—Mississippi College and Hillman College.

At Jackson is located the Baptist's warmest and dearest heart-beat, in the Baptist orphanage.

Any Baptist who fails to go out to this beauty spot when he visits Jackson, fails to see the great work in which they have a part.

Let every Baptist see to it; that his first place of interest in Jackson is at the orphanage where he can see the work so well supervised by our faithful Brother Carter, his noble wife and their aids.

To see these homeless ones from babyhood to splendid young man and womanhood in their advancing march makes one glad of their opportunity to aid in this great work. The new school building is nearing com-

pletion, and for the seating of it \$300 is required. Will not the Baptist Sunday School teachers chip in and raise this amount?

Any teacher will be more than a dollar richer, by giving a dollar.

Send your dollars to Rev. J. R. Carter, Jackson, Miss.

W. H. MILLER.

Indianola, Miss.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

The Secrets of Success for Boys and Young Men, by B. J. Kendall, M. D., published by the author at Geneva, Ill.; price, paper, 25c; cloth, 50c.

This book treats a subject that has attracted a great deal of attention among serious people, parents, preachers and students of social and sexual purity. The writer confesses he does not know the best way to handle this delicate and important question, but is glad when earnest and able men, as Dr. Kendall seems to be, take hold of it. His study of the human body and practice of medicine enable him to speak with some authority and entitle him to be heard with respect. The book is a brief but adequate and wholesome treatment. The first chapter is on Sex Hygiene, Three Dangers, Medical Advice, Heredity, Intemperance, Success, Business Maxims.

The World's Debt to the Baptists, by Dr. J. W. Porter, editor of Western Recorder; price, \$1.00 postpaid.

This is a book that all Baptists and we hope many others will be interested in. Most of it is devoted to showing how religious liberty was won by Baptists for the world, and how the churches have been perpetuated through the centuries. There are other shorter chapters between these two showing the contribution of Baptists in the work of missions, Sunday Schools, Bible translation and distribution and so on. It is in Dr. Porter's usual vigorous style and evidently born of wide reading and deep conviction. It is a good tonic for Baptists and should awaken their gratitude that the Lord has preserved them and honored them in proclaiming His truth. It ought to give others a more just estimate of Baptists.

Regular Baptism is a new booklet by S. M. Brown, D. D., editor of "The Word and Way," of Kansas City. Price, 25 cents postpaid.

Dr. Brown is one of the most forceful writers among our American Baptist editors and writes in this book with great clearness and conviction. He takes the position squarely that alien immersion is not baptism at all because it is not done by a New Testament church which alone is authorized to administer baptism. It is a fair statement of the position held by "the vast majority

of our Southern Baptist people." Here are some of his pungent sentences: "If ministers of other denominations can baptize for the churches, they ought certainly to be permitted to administer the supper and to perform all the other duties and functions of our ministry." "It is a matter of simple history that in those sections of the country where alien immersions are received without question, the churches are tending toward open communion." "There is no practice among Baptists more dangerous and subversive of their main and fundamental contentions through all the ages, than the practice of receiving alien immersions * * * to set up in principle that one's sincerity should supersede the authority of God's word." It is the thin edge of the wedge which will lead to the disintegration of our Baptist churches." "Here is an unbaptized man, a man preaching what a Baptist church calls heresy. He ridicules the true form of baptism as unscriptural. No Baptist church would authorize him to administer the ordinance for it. And yet this church turns around and endorses a baptism administered by this man." Send to The Baptist Record for a copy.

BLUE MOUNTAIN BREEZES.

The forty-second annual session of Blue Mountain College will open Wednesday, September 9th. We have more students engaged than we had this time last year, and new engagements are coming in every day. We are preparing to open a few additional rooms, if necessary. If there are any girls, therefore, who wish to come and have not secured rooms in advance, let them come and we will arrange to take care of them. It would be better, however, to write or wire in order that we may know just how many are coming.

The course of study has been made more extensive than ever before, the faculty is the strongest in the history of the institution, and the institution is better prepared from every standpoint to give good care and training than ever before in its history.

We have students engaged for next session from Colorado and Missouri, from Oklahoma and Texas, from Arkansas and Louisiana, from Florida and Alabama, from Tennessee and Kentucky, and from a majority of the counties in Mississippi.

Circulars in reference to special cars, routes of travel, railroad connections, etc., will be sent upon application.

W. T. LOWREY, President.

UNSOLICITED.

The Bible I bought from you is certainly a beautiful one. I am delighted with it. This is the second Bible I've purchased from you within a year and they are both splendid.

Yours very sincerely,
MRS. ALVA McEWEN.

McComb, Miss.

Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret L. Jackson, Miss., but all money should be sent to Rev. J. B. Law, Jackson, Miss.

"Render therefore unto Caesar the things that are
Caesar's; and unto God the things that are God's."
—Matt. 22:21.

FROM THE SECRETARY'S OFFICE.

The third quarterly report is now ready for the printer. We hope to get part of it if not the entire report in this issue.

We want to call special attention to this report. First there is a very small representation. Out of nearly 500 societies, we received reports from only ninety-five this quarter. And a number of these should have appeared in our last report but came in too late to be entered. We are aware that many of our societies do not meet in the summer, but surely more than one-fifth of them meet regularly enough to send in a quarterly report.

Again please note the small contributions for training school and for State missions. May we not urge the societies to take these two objects up more and stress these causes.

Many of us have noted in the papers the sad death of our missionary, Brother J. C. Daniel of Lai Yung, North China mission. On June 30th he was trying to get back home to his wife who was alone, when he was drowned by a swollen river. Our sympathies go out to the dear young bride of only four months and suddenly bereft in this way in her far away home. Will not some of our societies write her letters of loving sympathy and remember her specially at the throne of Him who notes the widow.

THIRD QUARTERLY REPORT W. M. U.,
ENDING AUGUST 1, 1914.

Aberdeen Assn.—Pontotoc, State missions \$20.

Bay Springs Assn.—Bay Springs, hospital \$5, training school \$5.

Bogue Chitto Assn.—Summit, home uses \$7.50, orphanage \$5, Bogue Chitto, home missions \$5.65; Bogue Chitto, home missions \$10, State missions \$4, orphanage \$4, hospital \$5, foreign missions \$4; Magnolia, home uses \$52.25, orphanage \$33.30, home missions \$20.75, foreign missions \$40; Holmesville, home uses \$1.05, training school support \$3, jubilate offering \$5; Fernwood, home missions \$5.80.

Central Assn.—Bethesda, ministerial education \$4, jubilate offering \$3; Anding, training school \$5; Jackson 1st, home uses \$27; Gerry \$11.45, hospital \$5, home missions \$42; Clinton, jubilate \$7.50, foreign missions \$49.80, home missions 50¢, State missions \$13.25, orphanage \$6.10, ministerial relief \$4.25, hospital 90¢, training school \$10, home uses 25¢; Griffith Memorial, home missions \$9, foreign missions \$18; New Salem, State missions \$5, orphanage \$10, home missions \$7.25, foreign missions \$7, training school \$1; Jackson 2nd, State missions \$12, home uses \$15, orphanage \$15; Yazoo City, jubilate \$2.75; Bomar Ave., home uses \$54.80; training school \$2.50.

Chickasaw Assn.—Chicoora, State missions \$7.50, home \$10, orphanage \$40, aged ministers \$10, home missions \$8.97, foreign missions \$8.97; Quitman, home uses \$13.50; Enterprise, State missions \$1.55, home uses \$2; Shubuta, home uses \$8, foreign missions \$30; Salem, State missions \$10, home missions \$10, training school \$2.25, foreign missions \$1.80; Clara, home uses \$65.19, foreign missions 67¢; DeSoto, orphanage \$44.35, home missions \$3, foreign missions \$3.

Chickasaw Assn.—Philadelphia, home uses \$14.85, foreign missions \$5; Blue Springs, home missions \$10.

Coldwater Assn.—Hernando, training school \$5, Tri-State hospital \$6, home missions \$25.75, training school \$5, foreign missions \$26.75, jubilate \$2.75; Senatobia, State missions \$7, home uses \$5.70, Bible fund \$1, home missions \$28.10, training school \$5, foreign missions \$21.35; Ebenezer, hospital \$10, home missions \$5, training school \$1, foreign missions \$5.

Columbus Assn.—Armstrong, home uses \$7, orphanage \$10, hospital \$15, training school \$10, home missions \$10; Brooksville, orphanage \$12, home missions \$13.75, hospital \$5.

Chester Assn.—New Zion, foreign missions \$6.67; Ackerman home uses \$2.70, training school \$5, foreign missions \$32.70.

Carey Assn.—Natchez, home uses \$105.50. Copiah Assn.—Hazlehurst, foreign missions \$110.65; Gallman, hospital \$4.20, jubilate \$5; Rocky Hill, State missions \$5.40, home uses \$31.20, orphanage \$3.05, home missions \$8.11, box frontier \$2.40, foreign missions \$8.11.

Deer Creek Assn.—Hollandale, home uses \$48.60, training school \$6; Anguilla, foreign missions \$2; Shaw, State missions \$29, orphanage \$10, training school \$6, foreign missions \$25; Belen, State missions \$3.75.

Gulf Coast Assn.—Bay St. Louis, home uses \$33; Biloxi, home uses \$4.35, home missions \$25, foreign missions \$26.60, training school \$5; Moss Point, home uses \$1.40.

Hopewell Assn.—Morton, State missions \$4.85, home uses \$39.10, hospital \$9.25, home missions \$22.50, training school \$5, foreign missions \$31.40, Bible fund \$1.50; Lake, State missions \$4, home missions 50¢, training school \$3.75, foreign missions \$1.30, Bible fund 25¢; Forest, home uses \$44.09, jubilate \$68, home missions \$30, training school \$5, foreign missions \$30.

Hobolochitto Assn.—Poplarville, home uses \$50, jubilate \$15.

Jefferson Davis Assn.—Ebenezer, home missions \$3.92, foreign missions \$3.93.

Kosciusko Assn.—Kosciusko, home uses \$130.76, Miss. Col. endowment \$1,000, home missions \$18, training school \$2.50, foreign missions \$75.

Lawrence Co. Assn.—Arm, home missions \$1, foreign missions \$1.25; Silver Creek, State missions \$6.75, home uses \$28.90, hospital \$4.90.

Lauderdale Assn.—Poplar Springs, home uses \$9.75, home missions \$7.65; Hebron, home uses \$15, orphanage \$15.

Lebanon Assn.—Kingston, home uses \$45, foreign missions \$20; Ellisville, State missions \$23.50, home uses \$11.45; Immanuel, home uses \$52, ministerial education \$6, Miss. Col. endowment \$1, training school \$5, foreign missions \$26.10, home missions \$40; Laurel 1st, home uses \$36.20, ministerial education \$5, training school \$5, foreign missions \$125; Brooklyn, home uses \$130, home missions \$2; Hattiesburg Main, orphanage \$12, home uses \$190.50, training school \$5.

Lincoln Co. Assn.—Brookhaven, home uses \$144.63, home missions \$15.

Mississippi Assn.—Liberty, training school \$1.40; Mt. Vernon, home uses \$22.11; Galilee, home uses \$13, orphanage \$20, home missions \$18, training school \$2.50.

Monroe Co. Assn.—Center Hill, home missions \$10.

Oxford Assn.—Oxford, State missions \$2.60, home missions \$2.75, foreign missions \$2.35; Water Valley, home missions \$40; Holly Springs, home missions \$10, foreign missions \$10.

Pearl Leaf Assn.—Seminary, home uses \$85, orphanage \$7.50, home uses \$30.75; Sanford, home uses \$1.50, home missions \$1.30; Providence, State missions \$6.75, home uses \$3.15; Collins, orphanage \$36.55, hospital \$10.40, Bible fund \$1, training school \$20, foreign missions \$1.80.

Rankin Co. Assn.—Pelahatchie, home missions \$5.65, home uses \$5.15; Steens Creek, orphanage \$3.25; Leesburg, State missions \$5.

Sunflower Assn.—Clarksdale, home uses \$141.33, orphanage \$10, S. B. T. Sem. \$10, home missions \$5.85; Mattson, home missions \$5.

Strong River Assn.—Shivers, home uses \$10.40, home missions \$2.50, foreign missions \$2.50.

Tishomingo Assn.—Corinth, home uses \$213.94; Tate St., State missions \$5, home uses \$51.90, orphanage \$17, hospital \$1.75, home missions \$10, foreign missions \$10, jubilate \$1.40; Rienzi, home missions \$10, foreign missions \$13.

Tippah Assn.—Lowrey Mem., home missions \$47.74, training school \$5, foreign missions \$93.25, home uses \$3, jubilate \$40.25.

West Judson Assn.—Tupelo, home uses \$632, T. S. Hos. \$116.90.

Yazoo Assn.—Durant, home uses \$63.90.

Yalobusha Assn.—Coffeeville, foreign missions \$10, Bible fund \$1, home uses \$1, orphanage \$2; Grenada, home missions \$45.

(Continued in next issue.)

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SLATE SPRINGS MEETING.

It has been my delightful pleasure to spend a week in a meeting with the good people at Slate Springs in Calhoun county. Unfortunately the pastor could not be present, having been taken to the Mississippi Baptist hospital at Jackson a few days before for an operation. Notwithstanding this hindrance, we had one of the most delightful meetings it has ever been my pleasure to have a part. Twenty were received into the church, fifteen of whom I shall baptize in a few days. The writer shall certainly always hold the Slate Springs saints in the kindest remembrance.

Fraternally,
E. T. MOBBERLY.

Okolona, Miss.

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More than one Southern editor has said that The Youth's Companion is one among half a dozen publications that he cannot do without. For one thing, in matters of fact it can be absolutely relied upon to be right. Whether it prints the news of a war or of a lawsuit or of a political convention, it publishes only what it knows to be true, and lets its readers form their own opinions on the basis of the facts thus presented. It tells what has happened, not what somebody imagines has happened or hopes will happen. Then, too, it has some of the best humorous sketches ever printed. There is one almost every week—sometimes two—stories of quaint characters of rural New England. And there is the doctor's weekly article on getting well and keeping so. It doesn't pretend to take the place of your family physician, but it is a mighty good thing to have on hand sometimes when he is not within call, and it tells you lots of things you need to know about keeping yourself "fit" as the English say. And this is nothing to the stories—250 of the min the course of a year. The new serial just begun, "The Crawford Twins," by Edith Barnard Delano, has its scene partly in New England, partly on an old Maryland plantation. If you do not know The Companion, and will cut out and send this notice to the publishers, Boston, Mass., they will end you two issues containing the opening chapters of this serial. Then, if you like it, and will send a \$2 subscription for 1915, you will receive all this year's November and December issues free.

THE WORK IN QUITMAN.

Quitman county is one of the new counties of the Delta and one of the most prosperous. Thousands of acres of land have been cleared in the last year or so, and the entire county, except the bear section, will soon be one vast cotton patch. Many white people are moving in, buying small farms and there are now a number of communities where good churches could be established.

Marks is the county seat and is growing rapidly as are all these Delta towns. The court house was moved here from Belen only some three years ago. It now has a fine court



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THE QUALITY TWINS. 'TIS QUALITY WINS.

house, a splendid brick school building and we are now building a splendid brick church. Every thing is hopeful for our Baptist cause. We have not had our meeting yet, as we have been waiting to get into our new church. I believe that I am the only Baptist pastor residing in this county. Realizing this, I have tried to be of service to the cause in the surrounding sections. Besides my regular pastorate, I am preaching on Sunday afternoons to three other points, Sledge, Darling and Christian's school house. At Sledge we have an organization but no house. We have disturbed the baptismal waters here and hope to soon start a move to build. I have also assisted in a few days' meeting each at Berdie and Ruth's Chapel. These are good churches and everything looks hopeful for their continued growth. There were a good number baptised at each one of these meetings and some received by letter. Brother Savage, who lives at Memphis, is pastor at Birdie, and Brother Guthrie, who lives in an adjoining county is pastor at Ruth's Chapel, where they have just built a new church, and while plans will meet present demands, and when finished will be a credit to the community.

At Belen we have some noble people and the church has been able to hold its own. Marks has drawn heavily on the church and we cannot hope for any signal growth. The cause at Lambert, I learn, is very hopeful. Brother Maum, who lives at Friars Point, is preaching here one Sunday a month. Brother W. R. Cooper held a meeting here a few months ago, which resulted in some baptisms and somewhat lifting the hearts of the membership.

When this is read I will be in a meeting at Jonestown. A church was organized here a few years ago, but

has gone down and the place neglected by the Baptists. Pray for us that the meeting may result in the re-organizing of the church and many souls be won to Christ.

R. M. BOONE.

Marks, Miss.

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CAREY ASSOCIATION.

The Carey Baptist Association will convene on Saturday before the first Sunday in October, meeting with Roxie church at the junction of the Y. & M. V. railroad and Mississippi Central railroad. Let whosoever will come in the spirit of prayer; there never was a time when all Christian men, women and children should have been more consecrated and prayerful than now.

Fraternally yours,
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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE TEN VIRGINS.

Lesson 11 Sept. 13, 1914

Matt. 25:1-13.

Motto Text: "Watch therefore for ye know not the day nor the hour."

—Matt. 25:13.

Outline:

1. Preparation and neglect of it.
2. The hour of appearing.
3. Watchfulness enjoined.

Introductory: The commendation of the widow offering in the temple, Jesus passed out from it for the last time, closing his last day of public ministry. Looking upon the Mount of Olives, he foretells the destruction of Jerusalem and its attendant distresses and the tribulations that should befall his second coming into the world. The importance of preparation for that great event is illustrated by this simple and pathetic story of the ten virgins.

1. Jesus returns in this parable to the familiar customs of marriage, looking now at another phase of its celebration. He has illustrated the coming of his kingdom in its insignificant beginning, its growth and vast increase, its progress and purpose, and now he illustrates to them "the time of the end." It shall, then, he says, be like ten virgins, entering with youthful enthusiasm into bridal activities, who go out to join the procession which shall bring the bridegroom to his home, after religious ceremonies at the home of the bride. Ten was a favorite number with the Orientals, but seems to denote not only a number large enough to show an interest in the occasion. Not a mention of a division of the people of the world into exact halves, as saved and lost, is given, five and five being only taken as convenient numbers for use. The bridegroom represents Christ, and there is in this story no mention of the bride, because, says Dr. Broadus, Christ's people are here represented by the attendants. Five of the young girls were prudent and took with them their lamps in the lamps (which were fastened on a pole and protected by a cloth-covered wire frame vessels of oil in case of need. Five gave no thought to the future, or perhaps did not care to be troubled with the vessels, when in wedding array. Delaying a marriage is not unusual, and as the bridegroom's coming is deferred, the waiting attendants must overcome with natural sleep. Their preparations have been made, no blame need be attached to this delay in which all share. The long delay may be intended as an intimation to the disciples that their Lord's return will not be immediate.

2. At midnight a loud cry is heard from the street. Behold the bridegroom! Come out to meet him! And the virgins, those from their sleep to put in of the lamps which give them a place in the joyful procession. To those who had provided the extra oil, there was no difficulty but the foolish virgins, finding their oil exhausted and their lamps going out, try to borrow from their wiser friends. These can but refuse to part with what is essential to them and advise a swift journey to the merchants, but the hour is inopportune, and in the midst of the delays incurred, the bridegroom comes. Those who were ready went in to the marriage, and the door, which was generally in the middle of one side of the outer wall and led by a passage way to the inner court on which all the rooms of the house opened, was closed. Too late came the foolish virgins asking with insistent pleading for admittance. The bridegroom when he answers the call, tells them that he cannot admit them to the circle of his friends. They had not complied with the requirements of guests, and he cannot recognize them as such.

3. This is the story: The Master makes immediate application of it. As you know not the day nor the hour when the Son of Man returns to earth to judgment, make proper preparation in order to be ready at any moment. Like the five virgins whose lamps could be refilled, have the oil of grace in the heart, the preparation of salvation in the life. Be not like those whose shallow purposes have failed, whose goodness is as a morning cloud, and as the early dew it goeth away. (Hosea 6:4). The foolish virgins will find that whatever else may be obtainable from others, the personal knowledge of Christ, and his saving grace are not to be borrowed. The solemn warning of the closing verse repeats the thought of verses 42, 44 and 50 of the preceding chapter, and applies each passage to ourselves. Let us watch, therefore, for we know not what hour our Lord doth come.

Scriptures: John 3:29; Matt. 9:15; Is. 62:4-5; Hosea 2:19-20; Rev. 21:2-9-10; Ruth 4:2; 2 Tim. 14:8; Titus 2:11-14; John 5:28.

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DOES IT PAY?

Dr. Geo. W. Leavell, who went from Mississippi to China as a medical missionary, reports some of his experiences for the Foreign Mission Journal. One of them follows: The third wife of a heathen came to the hospital in a chair. Mrs. Hayes saw her and gave her instant relief. She was kept in the hospital under treatment for several weeks before operation and improved every day. During this time she heard the gospel from Miss Scarlett and the Bible woman. Yesterday when she was placed on the operating table and we were ready for prayer, which precedes all operations, she was asked about her soul and she said, "I believe in Jesus Christ as the Savior

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- V. Class Activities.
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BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

of the world and am trusting in Him." She had previously said that if she had not come to the hospital she probably never would have heard the gospel and it was so good to know that God loved her. Miss

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News in the Circle MARTIN BALL

Dr. R. M. Boone is making fine headway with his new building at Marks. It will be a beauty and a real workshop.

The Baptists of Virginia have secured the services of Miss May Keller, of Goucher College, as dean of the Woman's College, Richmond.

A. B. Metcalfe has resigned at Carrollton, Ala., and accepted the care of the church at Dadeville, same state, and will take charge September 1.

Every pastor should bestir himself in the interest of State missions from now until the convention meets in November. We must raise the \$50,000.

Brother W. J. Couch aided Pastor W. H. Kuykendall in a fine meeting at Fairview church, Obion county, Tenn., last week. There were forty-one additions—thirty by baptism.

The Alabama Baptist presents a splendid picture of W. E. Fendley, who recently went from Meridian to Geneva, Ala. His work with the First church is starting off well.

Pastor Jas. B. Leavell, with his singer, W. B. Scholfield, are with Pastor Geo. W. Riley at Houston this week. The Lord is constantly setting His seal of approval upon Brother Leavell's labors.

Missionary W. W. Muirhead recently held a meeting at Poplar Springs, near Carrollton. There were eight additions to the church, and several other professions. They will join other churches.

J. W. Buchanan, who recently resigned the Booneville church, has accepted a position in the school at Amarillo, Texas, with Prof. B. G. Lowrey. He will probably preach to nearby churches.

Dr. A. C. Dixon, pastor of the Metropolitan Tabernacle, London, is now in this country and will preach several times in the Moody Institute, Chicago. He is doing fine work in Spurgeon's Tabernacle.

Evangelist Jno. R. Clark assisted Pastor C. M. Simmons in a very fine meeting at Buena Vista, Tenn., recently. There were twenty-five professions and twenty-five additions. They strung all the fish!

The Sunflower Association will meet at Rome, September 8, at 3 o'clock p. m. We cordially invite the editor and all of our representatives to be with us. A glad welcome awaits every one who will come.

Pastor W. H. Brengle, of St. Charles avenue church, New Orleans, says the work in his church has not been so hopeful as it is now in the nine years of his pastorate. That is good. May it go on to perfection.

Pastor Jas. B. Leavell is this week with the church at Houston assisting Pastor Geo. W. Riley. Singer W. B. Scholfield is leading the music. He is equal to the best. His life consecrated is a mighty influence in any meeting.

Pastor Muirhead is preaching to seven churches. He closed a meeting last week at New Salem, Montgomery county, with five additions—one of them a steward from the Methodist church. Occasionally the light will penetrate.

Dr. G. M. Savage, of the Southwestern Baptist University, was recently assisted in a meeting with the Osborne Creek church by Elder Godson, of Dallas, Texas. There were twenty additions by baptism. Dr. Savage's father was pastor here a long time before his death.

At the baptismal occasion in Clarksdale recently, the house was literally packed, Sunday School rooms and aisles. The people had never seen so many baptized at one time among the white folks. Superintendent Brooks said it was the most impressive baptism he ever witnessed.

The Baptist Courier states, "As to the question of alien immersion and the appointments to the foreign field, our information is that this question is not raised in the board, and that those who believe in it and those who do not are appointed." Either it is right or wrong. The question is of sufficient importance to be settled.

The Lord is gracious. He has visited His people at Clarksdale with refreshing showers of grace. The church is much revived. There were twenty-four additions—seventeen by baptism; one Campbellite and one Catholic in the number. Pastor Jas. B. Leavell, of Oxford, did the preaching. Singer W. B. Scholfield led the music. Rejoice with us.

The Mt. Nebo church, Carroll county, has recently enjoyed a gracious revival. Pastor W. W. Muirhead was preaching for them. He procured the assistance of Pastor Geo. F. Barton, of Winona. There were eighteen additions to the church—thirteen by baptism, five by letter. The church called Brother Muirhead to the pastorate. Some of the salt of the earth is in this church.

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A DELTA MEETING.

We have just closed our meeting at the water's edge, on August 22nd, with the baptizing of twenty-five bright promising people. A glorious, gracious good meeting in which Rev. J. E. Kinsey, of Clinton preached. Both the people and pastor feel assured that he was a godsend to us. Brother Kinsey once lived in the Delta, and Oh how we appreciate having him with us. Our little church, "Bethel," where Brother Kinsey so faithfully labored, is a new church out two miles from Drew, was organized by the sweet spirited Rev. S. W. Sproule, on the second Lord's day in May, 1914.

Words cannot express the true value to us of this grand and noble meeting, which will be long remembered by the people of this community. We are left with the first portion of the 103rd Psalm in our hearts, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

JAS. A. NATION, Pastor.



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ASSOCIATIONAL MEETINGS TIMES AND PLACES.

Sunflower Ass'n — Rome September 8.

Tippah Ass'n — Academy, September 9.

Oxford Ass'n — New Prospect, September 9.

Copiah Ass'n — Georgetown, September 9.

Columbus Ass'n — Siloam, September 11.

Deer Creek Ass'n — Cleveland, September 15.

Chickasaw Ass'n — Amaziah church, September 15.

Zion Ass'n — Pilgrim's Rest church, September 16.

Tishomingo Ass'n — Shiloh church, September 16.

Mt. Pisgah Ass'n — Pine Bluff church, September 19.

Bethel Ass'n — Good Hope church, September 19.

Calhoun Ass'n — Concord church, September 23.

Bogue Chitto Ass'n — Silver Creek, September 23.

Union Ass'n — Piedmont, September 25.

Rankin County Ass'n — Pelahatchie, September 29.

Yazoo Ass'n — Harmony, September 29.

Lauderdale County Ass'n — Meridian, Southside church, September 30.

Oktibbeha Ass'n — Linwood church, October 3.

Carey Ass'n — Roxie, October 3.

Liberty Ass'n — Center Grove church, October 6.

Lawrence County Ass'n — New Zion church, October 6.

Aberdeen Ass'n — Pleasant Hill church, October 6.

Mississippi Ass'n — Galilee church, Gloster, October 6.

Central Ass'n — Clinton, October 7.

Chester Ass'n — New Zion church, October 7.

New Liberty Ass'n — Fellowship church, October 7.

Yalobusha Ass'n — Cascilla, October 7.

Strong River Ass'n — Macedonia church, October 7.

Louisville Ass'n — Shiloh church, October 10.

Pearl Leaf Ass'n — Mt. Hebron church, October 10.

Jefferson Davis Ass'n — Bethany church, October 13.

Kosciusko Ass'n — New Salem church, October 14.

Hopewell Ass'n — Clifton church, October 14.

Coldwater Ass'n — Oct. 14 at Combs.

Lincoln County Ass'n — Heuck's Retreat, October 16.

Choctaw Ass'n — Mt. Zion church, October 16.

Leaf River Ass'n — McLain, October 16.

Monroe Ass'n — Aberdeen, October 1.

Lebanon Ass'n — Brooklyn, October 20.

Trinity Ass'n — Monte Vista, October 23.

Harmony Ass'n — Rocky Point church, October 23.

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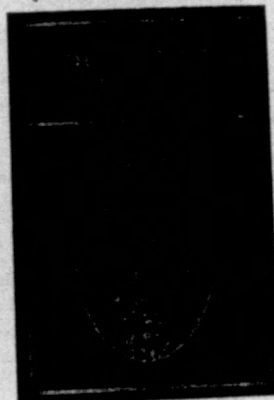
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Such an institution is the Morgan School, of Fayetteville, Tennessee, which has been built up around the Christian character and wholesome inspiring personality of Mr. Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bell Buckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. You can get a catalog of this school upon request addressed to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tennessee.

The Lord is abundantly blessing the Delta people. Perhaps in all of its history it has never had a better prospect for a cotton crop. It has been a spiritual time of refreshing coming from the Lord. Some of the best meetings we have ever had have been this year. Several church houses are being built and are expected to be built before the convention.

The church house at Pace is completed and will be dedicated in November. We have just closed a meeting with them. They are few in number, but are effecting in their efforts. Brother B. L. Mitchell is their pastor.

We have held many meetings most of the year and have had association with me Brother R. L. Cooper as singer. He loves to sing and has the gift of getting others to sing. And this gift of his has added untold good to every meeting held. Many have been baptized and scores added by letter and statement.

Again fine reports have come from the pastors of the Delta. The people of Clarksdale think that Brother Ball was sent there for such a time as this. The brick church house at Marks is going up, and Pastor Boone is rejoicing. The Baptists of Duncan expect to begin the erection of their church soon.

At Tutwiler, Sunflower and Moorehead, Ousley, the pastor at Duncan, is deservedly popular with all the people. Brother Meassells expects to build a \$12,000 church at Sumner. He is a live wire in the kingdom.

We have some additions to our forces in the kingdom in the coming of Brother R. D. Maum. He is located at Friars Point and has two other churches in connection with it. Brother Maum is a good man and a hard worker.

For Brother Webb Brame, of the First church, Vicksburg, we predict a most brilliant career. Then Brother W. S. Allen is to come to the banner churches, Shaw and Lyon. We believe he is the man for the field.

But the State Board has spent a good deal of money in the Delta and has made it possible for this work to be accomplished. So with this mammoth crop, the unusually great spiritual blessings, which are ours, there should be a large response to State missions. Let every pastor in the Delta give his church a chance to contribute to State missions before the Deer Creek and Sunflower Associations meet in September.

Dr. Tyree, the learned and scholarly man, is the honored pastor of Greenwood. And the reports from there are that his sermons are rich and thoroughly scriptural.

The Delta never had better prospects, the future was never brighter and the responsibility was never greater.

Fraternally,
W. R. COOPER,
Delta Missionary.

Itta Bena, Miss.

LENA.

We have just closed our meeting at Cedar Grove church. Brother

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Specimen Part-page of Type.

ST. MATTHEW, 5.

15 "The land of Zab'u-lon, and the land of Neph'thali-m, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;
16 "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.
Lk. 9. 1, 2.
Lk. 12. 1.
Lk. 13. 1, 14.
Lk. 14. 1.
Lk. 15. 1.
Lk. 16. 1, 16.
Lk. 17. 1.
Lk. 18. 1.
Lk. 19. 1.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 "Blessed are the poor in spirit: for their's is the Kingdom of heaven.
4 "Blessed are they that mourn: for they shall be comforted.
5 "Blessed are the meek: for they shall inherit the earth.

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NAME.....

ADDRESS.....

B. E. Phillips, of Mississippi College, came to us on Monday and preached the remainder of the meeting. We feel that the church was strengthened. Two were received into the membership of the church.
B. D. CANNON, Pastor.

Tourist—You have an unusually large acreage of corn under cultivation; don't the crows annoy you a great deal?

Farmer—Oh, not to any extent.

Tourist—That's peculiar, considering you have no scarecrows.
Farmer—Oh, well, you see, I'm out here a good part of the time myself.—New York Mail.

CHRONIC DISEASES CURED WITHOUT DRUGS



If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free Book which tells all about this new and better way.

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As surely as medicine proves useless, our natural methods and Sanitarium appliances will restore your health and put you on your feet. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients and others who endorse our treatment.
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THE BIGGS SANITARIUM

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that I had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cures of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to re-

lieve the sufferings of humanity. To this end I requested the advertising manager of the Primitive Baptist to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to *guarantee my guarantee* to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with *any chronic disease*, except cancer and consumption, but I especially recom-

mend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AYANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.

AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral

water was entirely cured of the horrible disease. Yours respectfully, J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON

Atlanta, Ga., July, 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully, MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion. Very truly, L. B. WHITE, Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years. Yours very truly, H. W. ORVIN, Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtues are good. W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly, W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring
Box 18 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars (\$2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Address

Shipping Point